

A CONCEPTUAL APPROACH –PRANJAPARADHA

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ABSTRACT

Manas is an important component of life entity i.e *Ayu*. Health refers to harmonious functioning of all four components of *ayu* i.e. *shareera* (body), *indriya* (senses), *satwa*, *manas* (mind). Ayurvedic concepts of disease are both mental as well as physical. *Manas* has been regarded as the *ashrya* of *roga* along with *shareera*. Thus grossly there are two types of diseases based on location i.e. *Shareerika*, *Manasika*. Ayurvedic approach towards understanding of illness is very fundamental and deep rooted. A thorough probing on this vary aspect has been made. The subject of cause of disease has been considered from different angles and each angle has its own important and utility. Consider the cause of mental disease, *Pranjaparadha* is a crime against wisdom or acting against inner knowledge or willful indulgence in unhealthy practice that leads to unhealthy body function and disease and is termed as Intellectual error. In short the harmful action of speech, mind and body which remains unsaid, except excessive and negative uses be taken as there perverted use. Multiple approaches have been advocated to psychic healing and many of them appear quite sensible and rational. These approaches range from simple conciliatory measures to such complex methods as psychological shock.

Keywords: *Manas*, *pranjaparadha*

INTRODUCTION

Manasa roga refers to an abnormal mental condition in relation to mental function. The concept of *manas* is one of the most important issues in Indian philosophy. *Manas* that is approximately equivalent to the English word Mind,

serve as an important instrument in the process of perceiving knowledge.

Manas and *Shareera* along with *Indriya* are the *adhishtana* of *vedana*¹. *Indriyas* are the sensory organs as well as motor activities and *manas* has

both qualities. There are 5 sense faculties² i.e. visual, auditory, olfactory, gustatory; tactile which are organs of perceptions. Ayurvedic approach towards understanding of illness is very fundamental and deep rooted. A thorough probing on this vary aspect has been made. *Asatmya indriyatha samyoga, Pranajaparadha, Parinama*,³ Among this three causes *Pranajaparadha* is much important especially regarding the mental disorder. Similarly *asatmya indriyatha samyoga, parinama* causing mental disorders, may also come under the preview of *Pranajaparadha*, because it is ultimately the *Pranajaparadaha* that leads to these two factors.

PRANJAPARADHA

Pranja i.e. *Budhi* or *saraswathi*⁴. It is wisdom, understanding. *Jnaana* refers to conscious, knowledge or understanding. *Pra* is an intensifier which could be translated as higher, greater or supreme. *Aparadha* means offence, fault or mistake. So, *pranjaparadha* is a crime against wisdom or acting against the inner knowledge or willful indulgence in unhealthy practice that leads to unbalanced body function and disease.

Pranja is superior over *manas*⁵. In the context of *Jnaana Utpatti*, it should be understood that those which are subtle are more superior. *Indriya* is superior to body. Mind superior than *indriya*, *budhi* superior than mind, *Atma* is superior to *budhi*. So the *budhi* is superior to mind because the *budhi* can decide while the mind can only just feel.

Ayurveda emphasize the 3 pillars, its vitiation leads to *Pranjaparadha* i.e., *Dhi* (intellect), *Dhriti* (regulation), *Smriti* (memory). Controlling the mind is possible only on the basis of retained past experience, whether that object is useful or not. Thus *dhriti* consider as regulation of mind. Remembrance of *tatwajnana* is *smriti*

.In the current era the causes which mentioned for *pranjaparadha* like propulsion of urges or their suppression, indulgence in excessive action or in women's, excessive or delayed action, wrong initiation of action, disappearance of modesty and good conduct, rebuking the respecters, use of unwholesome things, though already known as such, use of factors causing severe derangement of mind, movement in wrong places and time, friendship with wicked, avoidance of noble conduct, envy, anger, greed, ignorance, troublesome action taken under their spell are widely doing by people even they are literate or illiterate, troublesome bodily action and other such action from *Raja* and *Tama*.

Samhitas widely emphasis *paranjaparadha* as causative factor for almost all mental disorders,⁶ psychological disorders like envy, grief, fear, anger, vanity, aversion etc. the result effects in one's own mental faculty and also depict wrong understanding by intellect and wrong action should be known as *pranjaparadha*, which is committed by mind. One more definition given that the three fold action relating to speech, mind and body, when subjected to *atiyoga, ayoga, mityayoga* constitute *pranjaparadha*.

THE PILLARS OF PRANJA AND ITS DERANGEMENT

The derangement of intellect which makes adherence to wrong discrimination between eternal and non eternal as well as wholesome and unwholesome, and also if something useful viewed as harmful vice versa, this is called *budhi vibhrama*.

Due to the derangement of restraint it is not possible to control the mind indulged in sensual pleasure from the unwholesome object because the function of restraint is to control. I.e. *dhriti vibhramsa*

When on covering of the self by *rajas* and *tamas*, the recollection of knowledge of reality is impaired, it is known as derangement of memory. These three derangements leading to psychological disorders like *unmada*, *apasmara*, *atavabhinivesa* etc.

Samprapthi of *manasa roga*

Pranjaparadha (heena satwa person) __ *manasa dosha*+ *shareerika dosha vaishamyam*(*rajas* and *tamas*) __ *dhi,dhriti,smruthi vibhrama* __ *hrudaya* gets *pradushya* __ vishiased *doshas* circulate through *mano vaha srotas* __ *manasa roga*

RELATION BETWEEN SENSE ORGANS AND PRANJA

Five *jnanendriyas* are need for acquiring knowledge. The sixth sense is explained in terms of *manas, budhi or pranja*, helps in analyzing them in the form of *smrithi* and using *smrithi* when it is needed, thus help in *jnaana utpatti*.

PRANJAPARADHA IN RELATION TO PSYCHOLOGICAL DISORDERS

Indriya along with *manas* when it comes in contact with their subject⁷, that particular object is cognized and it may be taken as first part of *buddhi*. The resultant output is *alochana* or *nirvikalpa* (knowledge)⁸. After that sense objects is analyzed by *mana* taking in to consideration its properties or merits and *demerits*, the object is interpreted or understood known as *nischayatmaka budhi*⁹. In pathogenesis of *atavabhinivesa*, the first part of *buddhi*, cognition remains intact and only *nischayatmika budhi*, judgment become *vishama* and patient is unable to judge. It means he cannot differentiate between *nitya* and *anitya, hita* and *ahita*. On this basis it may also be said that due to this error of *budhi* patient may feel *nitya* as *anitya*. The pathology goes like the causative factors vitiate the *doshas*, which afflicted the heart, the abode

intellect of a person having less of *satva* and while located in the *manovaha srotas*, they instantaneously infatuate the mind.

TREATMENT ASPECT

Treatment adopted for *manasa roga* is the spiritual, rational, psychological. The spiritual way of treatment consist of *mantra*, wearing roots and gems, auspicious acts, offering, gifts, oblation following religious percepts, fasting, invoking blessing, falling on the feet of gods, pilgrimage etc. The rational therapy consists of rational administration of diet and drugs. Multiple approaches have been adapted to psychic healing and many of them appear quite sensible and rational. The approaches range from simple conciliatory measures to much complex methods designed to effect to control mind, i.e. withdrawal of mind from unwholesome objects. Even the *acharyas* mentioned, in a different context has admitted that psychotherapy constitutes mainly the deeper understanding of fortitude, intellect, memory and mental equinity among others¹⁰. And also substitution or replacement of emotion with the opposite one is another novel method introduced by *acharya*¹¹. It indicates to diffuse the emotional imbalance by changing the attitude towards the whole situation. A behavioral and moral code under the heading of *Sadvrita*, by all ayurveda text has as much preventive as curative value in psychological management. In addition it is aimed to promote positive mental health like mind control methods (*mano nigraha*), replacement of emotion (*pratidwandibhava*), reconciliatory measures, psychological shocks, moral behavioral code and mental equanimity.

CONCLUSION

Intellectual error, self deception and willful ignorance these are to be distinguished in the con-

text of evil action. Mind alone is responsible for bondage and liberation. Material attachment is bondage and dispassion is liberation. Ayurveda and Bhagavat Geeta too has accepted the two concepts: gradual withdrawal (*vairagya*) from unwholesome things and gradual practice (*abhyasa*) of the wholesomeness in relation to regimen, diet and psychological behavior. How to live a life is *abhyasa*, how not to live is *vairagya*. While discussing the principles of psychotherapeutics, *acharyas* states that the affected one should go in the services of those specialized *tadvidya seva* among others. While dealing with code of conduct, *acharya* emphasizes the importance of making friendship with mature, the wise, the brave and those who are holy and righteous. *Pranajaparadha* is one of the major causes for *manasa roga* as well as *shareerika roga*. So avoiding of *Pranajaparadha* is the (*nidana parivarjana*) key way to get rid of all *vyadhi*.

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Source of Support: Nil

Conflict Of Interest: None Declared

How to cite this URL: Geethika.G & Vijayendra Bhatt: A Conceptual Approach –Pranajaparadha. International Ayurvedic Medical Journal {online} 2017 {cited December, 2017} Available from: http://www.iamj.in/posts/images/upload/133_136.pdf